1: Metraux E-5 (1934-1935) 1940
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try to prostitute themselves to foreign visitors, and their playmates act as go-betweens.

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Roussel (190, p. 429) speaks with disparagement of the "shameful laziness" of Easter Island girls until they were married. Probably here, as in Mangareva, young people of both sexes lived an easy life until they had to support a family. In the seclusion houses they probably spent their days lying on the ground, composing songs, telling stories, discussing their dreams. Some young men engaged themselves as workmen for a salary consisting of one or two rats and a few sweet potatoes. Others helped the adults to till and plant, but they did not accompany them on fishing parties—probably because they were afraid of spoiling their complexions through exposure to the sun (190, p. 10).

ADOPTION

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Adoption of children has always been widely practiced on Easter Island. Nothing expresses more strikingly the strength of the old custom than the fact that my informant, Victoria Rapahango, who lived many years with an Englishman and bore him several children, gave one of them to an old Italian with whom she was on friendly terms. It is not known to which relatives or friends the children were given formerly; now they are generally entrusted to the godparents. If the child's new parents can feed him, he is given to them a few days after birth; otherwise, he is given after weaning. The adoptive parents treat the child as if he were their own. Roussel (190, p. 466) observes that " . . . the adopted children were put on the same rank as the legitimate. They were entitled to the same care and the same attentions." This attitude continues today.

The child takes the name of his adoptive parents and inherits from them. Much difficulty has arisen in tracing genealogies because adoptive parents will not permit a distinction to be made between their own and adoptive children. "I have raised him and consequently he is my son" is a statement frequently heard on Easter Island. The blood parents take no interest in the children they have given away; they see them rarely and lavish no particular tenderness upon them.

SEXUAL LICENSE

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The accounts of early travelers indicate that the first reaction of the natives on the arrival of a ship was to barter food and women. By the first half of the nineteenth century Easter Islanders seem to have built up a regular trade with their women (p. 36). However, the small number of women seen by the navigators makes it evident, as Cook suggests, that most of the feminine population had been hidden somewhere (p. 20). Probably fear was one of the main causes for these precautions, but we may assume that the same sexual freedom was not permitted to all women. Those who were allowed and even

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548 554 562 urged to prostitute themselves were probably unmarried girls or women belonging to a lower class. Wives of chiefs, priests, or jealous men were probably obliged to remain hidden while visitors stayed on the island.

548 562 837 There has been little change in Easter Island morals. Every foreigner who comes ashore is the object of the most provocative offers on the part of the women, assisted by the men. Prostitution is considered a great source of profit by both sexes and is practiced not only with foreigners but among the natives themselves. An elderly man may have sexual intercourse with girls of 12 or 13 years whom he pays for it. Some women who are no longer attractive take as lovers very young boys to whom they give presents or make an offer to reveal the secrets of sexual life.

831 834 [431] Despite the intense religious feeling of the islanders and the efforts of the catechist, sexual life is extremely free, usually with no restrictions whatever. Apparently love intrigues are short and devoid of sentimental background. Unions between young people are temporary and little jealousy, if any, is shown. Handsome young men who are good dancers are evidently favorites of the women. Gifts play an important part in love affairs.

836 Missionaries allude to the great "immorality" of the natives and complain that the pagan feasts, especially those that lasted a long time, were occasions for great license (230, vol. 6, p. 122). Geiseler (87, p. 29) writes:

> There are many cases of young girls remaining unmarried and belonging to the community, and they were highly valued . . . Even girls betrothed in childhood were to the moment they went to live with their husbands entirely free and might dispose of their persons without provoking scandal. In many instances girls had at least five permanent lovers. With the scarcity of women and the great number of men obliged to remain bachelors, such a condition is easily understood.

838 Pederasty does not appear among adults and no instance of such sexual aberration has been referred to by any inquirer. On the other hand, abnormal sex relationships between women is tolerated and accepted. Such relationships are between middle-aged women who are unattractive to men, and young women whom they have seduced. No other sex abnormalities have been reported.

Marriage

Marriage Laws

582 [835] When asked about marriage restrictions, the islanders would say only that *taina* (cousins) may not marry unless they are *taina haihai* (remote cousins). Relationship between brothers-in-law and sisters-in-law was considered incestuous. Degrees of relationship permissible in marriage have been accurately established by Routledge (228, vol. 2, pp. 144-145):

> Brother and sister were two degrees apart, first cousins were four degrees, second cousins six degrees, and third cousins eight degrees, a method, I may point out, evidently based upon counting from one of the related persons up to the common ancestor, and then

8: Behrens T-5 (1721-1722) 1908
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609 us a quantity of dressed fowls and roots. One amongst these was an entirely white man, who was wearing white chocks of wood in his ears as large as one's fist, and bore a very devout appearance, so that we took him to be an idol priest. By some misadventure one of the natives who were on board the vessels got shot, and this must have caused a great consternation amongst them, for they all immediately sprang into the water and some swam away towards the shore, but others made off in their skiffs with all possible haste. We then with 150 men, soldiers as well as seamen, proceeded in the name of God ashore: and among them there was present our Admiral himself, by whom I was given command of a section of the party. I was the first who, at the disembarkation, set foot on the island. The inhabitants pressed round us in such crowds that we could scarcely pass along, so that we had to force a way through them; and, because some of them went so far as to lay hold of our arms (weapons), they were fired upon: by which they were direly alarmed, and dispersed, but collected again in swarms, though keeping some ten paces in front of us, believing that they were already out of range of our weapons at that distance.

609 439 262 Many of them were shot at this juncture; and among the slain lay the man who had been with us before, at which we were much grieved. In order to obtain possession of the bodies they congregated in great numbers, bringing with them presents of various kinds of fruits and vegetables, in order that we might the more readily surrender to them their slain. The consternation of these people was by no means abated: even their children's children in that place will in times to come be able to recount the story of it. They kept up an uncommon yelling: women as well as children brought palm branches, red and white streamers, and various kinds of fruits, Indian figs, large nuts, sugar-cane, roots, fowls,—alive, boiled, and roast. They even flung themselves at our [201] feet, displayed the streamers in front of us, and prostrated themselves on their knees before us, presenting their palm branches as peace offerings. They also made tender of their womenkind, [548] asking whether we would accompany them into their huts, or had rather take them off to the ships. However, we did them no ill, but made a present to them of a piece of gaily coloured linen print between fifty and sixty ells in length, which they measured fathomwise more than a hundred times over. We also distributed coral baubles, small mirrors, etc., by which they might be assured that we were their friends. After that they brought us more than